



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

CODEx BEZAE CANTABRIGIENSIS, Quattuor Evangelia et Actus Apostolorum complectens Graece et Latine. Sumptibus Academiae photypice repraesentatus. Cantabrigiae, MDCCCXCIX; Folio. Tomus prior, pp. viii + foll. 1-175*b*; tomus posterior, pp. iv + foll. 177-510. £15.

EVANGELIUM SECUNDUM LUCAM, sive Lucae ad Theophilum Liber Prior. Secundum formam quae videtur Romanam edidit FRIDERICUS BLASS. Lipsiae: in Sedibus B. G. Teubneri, MDCCCXCVII. Pp. lxxxiv + 120. M. 4.

DER CODEx D IN DER APOSTELGESCHICHTE. Textkritische Untersuchung. Von DR. BERNHARD WEISS.<sup>1</sup> Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897. Pp. iv + 112. M. 3.50.

IN the publication in facsimile of the whole of Codex Bezae a great and timely service has been rendered to New Testament textual study. The actual evidence of the manuscript down to the mutilations of the margin at the hands of its annotators is now for the first time brought within the reach of scholars in every part of the world, in a facsimile edition which may safely be said to be unsurpassed. The facsimile of Codex Bezae is certainly the most sumptuous and beautiful reproduction of a New Testament manuscript that has yet appeared.

Since the use made of the manuscript in the sixteenth century by Theodore Beza himself, there have been two efforts to publish its evidence. An edition by Thomas Kipling appeared in 1793. It was this which Credner used (1832) in his work on the Codex Bezae. Scrivener's edition of 1864 has, until the appearance of this facsimile edition, constituted for most scholars the least distorted presentation accessible of the manuscript's evidence.

The form and contents of this great manuscript are familiar. The conspicuous witness for the Western text, it contains a Latin text side by side with the Greek. The order of books is Matthew, John, Luke, Mark, Acts; but before the last stands the closing page of 3 John. In the facsimile the first volume carries us through John 20:1-13, the second beginning with the Latin of the same passage. The publishers have confined themselves to giving a brief preface, recognizing the labors of the great editors and students of the manuscript, among them

<sup>1</sup> *Texte und Untersuchungen zur Geschichte der althristlichen Literatur*. Herausgegeben von OSCAR VON GEBHARDT und ADOLF HARNACK. Neue Folge, Band II, No. 1.

Scrivener, Hort, Harris, and Blass. At the foot of each page the chapter and verses it deals with are indicated. There is prefixed to the work a list of subscribers, from which it appears that a reasonable number of copies is to find its way to America.

The publication of this facsimile edition is suggestive of the increasing recognition of the importance of Codex Bezae which has marked the last ten years, and justifies a brief review of recent opinion on its significance. Professor J. Rendel Harris published in 1891 *A Study of Codex Bezae*,<sup>2</sup> in which he supported its traditional Gallican origin, and sought to explain many of the peculiarities of the Greek text by the theory of retranslation from the Latin. In 1892 Alfred Resch, in touching the same problem, recalled attention to the view advanced by Credner sixty years earlier. Credner held that the text represented by D developed among Jewish Christians, whose early indifference to the New Testament canonical Scriptures made extensive corruption of the text natural.<sup>3</sup> Increasing Catholic influence led to the stichometric arrangement and the introduction of the lectionary and other signs into the margin about the year 500. Codex Bezae itself was written in the seventh century for an oriental Christian settling in southern Gaul, who himself made the Latin translation. This view is important chiefly for its revival by Resch,<sup>4</sup> who, however, explains the early corruptions in the text as due to independent translation from an original Hebrew gospel, D's archetype representing the original form of our gospel canon. Resch pushes the Latin translation back to 500 A. D. on account of the influence which Harris had shown the Latin text to have exerted upon the Greek.

In 1892 Corssen<sup>5</sup> pronounced the Bezan text composite, an original Western text, which he found in the fragments of the Fleury palimpsest and the quotations of Cyprian, having been mixed with the common text. In this will be seen substantially the starting-point of Professor Blass.

The problem was next approached from a strictly archæological side by Professor W. M. Ramsay.<sup>6</sup> Professor Ramsay found the Bezan text, not indeed Lucan, but possessed of a high value, reflecting the

<sup>2</sup> *Texts and Studies*, Vol. II, No. 1. Cambridge, 1893.

<sup>3</sup> *Beiträge zur Einleitung in die biblischen Schriften*, Vol. I. Halle, 1832.

<sup>4</sup> *Aussercanonische Paralleltexte*. Leipzig, 1892.

<sup>5</sup> *Der cyprianische Text der Acta Apostolorum*. Berlin, 1892.

<sup>6</sup> *The Church in the Roman Empire before A. D. 170*. London, 1893. *St. Paul the Traveller and the Roman Citizen*. London, 1895.

interpretation of many passages about 130 A. D., and even adding several items of historical importance. He recognized in the Bezan reviser an Antiochian (Acts 11:28, Bezan text) and credited him with many skilful changes in matters relating to Asia Minor.

In 1893 Mr. Chase advanced the view that the Bezan text of Acts was due to retranslation from Syriac rather than from Latin, and that it had its origin in Antioch.<sup>7</sup> As no Old Syriac text of Acts has come down to us, however, the proof or disproof of this theory was, to say the least, very difficult. Professor Harris in 1894 discussed this and other theories then current in a volume of lectures.<sup>8</sup> In these he slightly modified his view of 1891, somewhat reducing his estimate of the part played by Latinization. In 1895 Mr. Chase applied his theory of Old Syriac influence to the Bezan text of the gospels, maintaining its origin in Antioch about 180 A. D.<sup>9</sup>

The views of Professor Blass are characteristically ingenious, striking, and subversive. Luke, a man of Antioch, coming to Palestine with Paul in 54 A. D., and finding the apostles already scattered, saw the need of a good written gospel, and composed one. Going with Paul to Rome in 57, he reissued his gospel in a Western—"Roman"—edition, and wrote Acts, which was in turn afterward reissued in an Eastern—"Antiochian"—edition. Of the two forms of the gospel the Antiochian is thus the earlier; of the Acts, the Roman. This is beautiful, but seems to leave the origin of the Western text of Matthew, Mark, and John in deeper darkness than ever. These are matters of Professor Blass' preface. His chief task is the reconstruction of the Western text of Acts. In this work his great authority is Codex Bezae, which he supplements with some readings of  $\aleph$  and X and of a number of cursives, the Ferrar group among them. Of the versions, the testimony of the Old Latin, the Old Syriac, the Sahidic, and the Gothic is used.

Professor Weiss' book appeals less strongly to the imagination. His undertaking it was partly occasioned by Professor Blass' earlier publications on the Western text of Luke.<sup>10</sup> The author sets out with no theory, but, confining himself to Codex Bezae, undertakes the sober

<sup>7</sup> *The Old Syriac Element in the Text of Codex Bezae*. London, 1893.

<sup>8</sup> *Four Lectures on the Western Text of the New Testament*. Cambridge, 1894.

<sup>9</sup> *The Syro-Latin Text of the Gospels*. London, 1895.

<sup>10</sup> See *Theologische Studien und Kritiken*, 1894, No 1. *Acta Apostolorum*, edit. philol. Göttingen, 1895. *Acta Apostolorum secundum formam quae videtur Romanam*. Lipsiae, 1896.

task of arranging its readings, and weighing them, with reference to their supposed priority. The main conclusions may be briefly summarized. While recognizing the great antiquity of some of D's characteristic readings, some of which go back to a time prior to the recognition of Acts as canonical, Professor Weiss declines to admit the claim that its text is older than that of the other great uncials, or the scientific legitimacy of undertaking to restore an independent Western text. He thus reaffirms what may be called the conservative position.

The study of the Western text thus vigorously prosecuted during recent years shows no signs of diminution. Professor Hilgenfeld's edition of the Greek and Latin text of Acts is one of its most recent monuments; and in a late issue of *Texts and Studies*<sup>11</sup> Mr. Burkitt has declared his belief that "the earliest 'Western' readings will be found no whit inferior to those of Codex B." The eyes of the text-critical world are on the Cambridge codex, and its appearance in facsimile is thus singularly opportune.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

SYNONYMIK DES NEUTESTAMENTLICHEN GRIECHISCH. Von GERHARD HEINE. Leipzig: E. Haberland, 1898. Pp. xxiv + 222. M. 4.

THIS book is evidently the result of much labor. In its preparation the author has made faithful use of the standard works on synonyms by Döderlein, Tittmann, Pillon, Schmidt, Trench; the lexicons of Wahl, Grimm, Cremer; the grammars alike of classical and of New Testament Greek; the revised translation of Luther, and the translation by Weizsäcker, together with Bengel's *Gnomon*. His resources would have been materially augmented by an acquaintance with the more scholarly English commentaries, like those of Lightfoot, Westcott, Sanday, Plummer, and others; as well as by the *Bibelstudien* of Professor Deissmann.

After enlarging on the importance of the study of words, and stating the province and function of synonymic, in a section which, in spite of a somewhat lofty pedagogical tone, is rendered interesting by many well-chosen quotations from other writers on the subject and by apt illustrations, the author takes up his task in earnest by classifying

<sup>11</sup> P. M. BARNARD, *Clement of Alexandria's Biblical Text*. With a preface by F. C. Burkitt.